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OF
THOMAS WOODCOCK

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(*Ob.* 1695)

EDITED FOR THE ROYAL HISTORICAL SOCIETY
FROM THE CONTEMPORARY TRANSCRIPT BY DR. JOHN HALL
OF KIPPING, THORNTON, NEAR BRADFORD, CO. YORKS

BY
G. C. MOORE SMITH, M.A.
PROFESSOR OF ENGLISH LANGUAGE AND LITERATURE IN THE
UNIVERSITY OF SHEFFIELD

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EXTRACTS FROM THE PAPERS OF THOMAS WOODCOCK

THE stories which follow were transcribed by Dr. John Hall, of Kipping, Thornton, near Bradford, Yorkshire, from the papers of the Rev. Thomas Woodcock, who had been ejected in 1662 from the living of St. Andrew Undershaft, London. Both Woodcock and Hall were men of some mark in the history of Nonconformity.

Of Woodcock, Calamy, in his *Account of the Ministers . . . Ejected or Silenced after the Restoration in 1660*, gives the following particulars (2nd ed. 1713, ii. p. 44):—

‘As for Mr *Woodcock*, he had the Universal Reputation of a Learned Man. He was a smart Disputant, and one of great Ability and Readiness in Academical Exercises. He had been long Fellow of *Jesus* College, and Proctor of the University of Cambridge; In his College gave Education to more Gentlemen Commoners than all *Jesus* College, and rendred it a great and flourishing Society. After his Ejectment he and Dr. *Tuckney* liv’d for some time together in the Country: But for the sake of his Sons he afterwards went to *Leyden* and continu’d there a while. Returning into *England*, he settled at *Hackney*: and at first Preach’d in his own House, and afterwards with Dr *Bates*, but always *Gratis*, having a good Estate of his own. He dy’d of a Fever in 1695.’

It will be noticed that several of the stories came to Mr. Woodcock from Dr. Tuckney or Dr. Bates. The stories seem to have been written down at different dates up to the time of Mr. Woodcock’s death.

How Dr. John Hall, of Thornton, came to know Mr. Woodcock, or to have access to his papers after his death, I do not know. But he also had suffered for the cause of Nonconformity.

John Hall was born about 1631 and practised as a physician, apparently unlicensed, at his house called Kipping. He figures in the *Autobiography of Joseph Lister* and in Oliver Heywood's *Diaries* as a chief member of the infant Independent Church at Kipping, which met in a building of his own adjoining his house. Both his house and the building mentioned are still to be seen by a visitor to Thornton, and they are still the property of one of Dr. Hall's descendants. The building bears the date 1669, so that it was ready for use when at the Declaration of Indulgence, in 1672, Dr. Hall applied for a license. This license is also preserved. Dr. Hall died in London on June 6, 1709, at the age of 78, and was buried in Thornton churchyard, close to the south wall of the now demolished Thornton chapel.¹ His gravestone, boldly and deeply cut, still bears the inscription: 'Hic etiam obdormivit' (the date has perished). He was buried with his son Zelophehad, who had died in 1676 at the age of 11. His property passed to his grandson Dr. Joshua Firth, son of Dr. Hall's only surviving daughter, Mary, and John Firth, of Wheatley (who had died in 1704).

As a descendant of Dr. Hall's, I have in my possession six volumes bound in leather of his closely-written manuscript. One of them is a medical work dated 1661, called 'A Compendium and Treasury of Medicine and Chirurgery.' It appears to have remained unprinted, though quite ready for the press. The other five are chiefly filled with sermons, taken down apparently as Dr. Hall heard them delivered at Kipping and elsewhere. I gave an account of them in the *Yorkshire Notes and Queries*, p. 175 (1887-8). One of these volumes, 'No. 1 of Octavos,' contains the extracts from Mr. Woodcock's papers which are here reproduced.

It is natural that here and there Dr. Hall should have misread Mr. Woodcock's writing, or wrongly expanded a word which Mr. Woodcock had left contracted. Such mistakes, which are few, have been pointed out in the notes. G. C. M. S.

¹ Of this chapel a century or so later the Rev. Patrick Brontë was minister. His famous daughters were all born at Thornton.

Some hystorically passages out of Mr W's papers.—When Mr Rogers mourned unmeasurably for his wife, some friends chid him and said he had cause to be thankfull y^t God had taken away such a Thorn in his side as shee was. Oh! says he, shee was a good wife, shee sent me to God many a time, when otherwise he should not have gone.

Of Mr Rogers ¹ of Dedham and a poor shoemaker.—Mr Rogers observing y^t he came not to y^e lecture asked him y^e reason; he said he could not spare time: what says Mr Rogers, does thou get in y^t time; he said a Groat; I'll give thee a Groat said Mr Rogers every time thou comest. After a few weeks he came for no more Groats, but found so much work and good trading he needed them not.

Mr. Shepherds ² eminent deliverance.—When the same Mr Shepherd was at Emanuel Colledge he studyed in Bed had a wyre Candlstick, while he slept the snuff of the Candle fell on his pillow,—burnd and smothred so; that when the Bedmaker came in the morning, shee was almost styfled. Opened the window and cryed her Mr was choaked. This awakened him: the pillow was burned, saveing in the places where his head and neck lay. not a hair of his head singed.

When he was going from Yarmouth to New-England, a suddain storm drave the ship on the sands, that the men called for all to shift for themselves for their lives, for there was no hope. Says M: S: have you done what you can? they said yes! Come then, saith he, let us pray and see what God will do? before he had done praying, the wind turned, fetched the ship of the sands, and flung her into the maine; so they came to shore, a little after went to sea again and finisht their voiage prosperously. Thus was this good man preserved for great purposes.

ArchBishop Laud's speech of men going to New England.—Mr Wiggans ³ heard him say in the star-chamber, when people

¹ John Rogers (1572?–1636), vicar of Dedham from 1605 to his death (*D. N. B.*).

² Thomas Shepard (1604–1649), *Emm. Coll.*, B.A. 1623, went to New England 1635, and assisted in founding Harvard College (*ibid.*).

³ Probably Mr. William Wiggans, who was ejected from St. Andrew Hubbard, in Little Eastcheap (Calamy).

flocked over thither so fast, This hand shall pull and rout them there and thence. But his head dropt off ere he did it.

A speech of King Charles 1st.—Mr Goodwin (afterwards Dr Goodwin)¹ and some others gott the Earls of Warwick and Holland to sollicite him for favour to the puritans. Speak no more of that, says he, I am resolved to root out that sort of men. Henceforward, said Mr G: we prayd no more for him.

Part of Dr Hammond's² sermon before the King at Oxford when his case was low; and he had this saying: as long as Goddamme's leads the vann and the-Devil-confound-me's brings up the rear, he must needs be routed in all his enterprizes. At which the King wept. Told by Mr Smith, minister of Wadhouse, who was eye and ear-witness of both.

A prophecy of Bp. Usher.³—He entertained the Deputy Stafford⁴ in Ireland very sumptuously. The Deputy said, my Lord you live very splendidly: who replied Yet I shall live to want necessaries. Then said the Deputy, You must live a long time, for no such thing is in prospect. The Bishop replied I shall live to close your eyes. When he was upon his tryall, the Bishop came into England: which troubled the Deputyes thoughts. The Bishop was on the scaffold, when his head was cut off, who took it up and closed his eyes. This chancelor ffinch told Dr Bates.

Of Bishop Brownriggs⁵ sicknes.—Dr Bates vissited him in his last sicknes and told him that he supposed that he could say with Hezekiah, Lord remember how I've walk't before thee in truth, with an upright heart, and this would be a great comfort in this houre. I can not say so, says the Bishop, but I desire and doe cast my self at the feet of Jesus Christ my Lord. A worthy speech of a Bishop and humble Christian.

A saying of Dr Wilkins.⁶—He was always for the Church of England taking in the Dissenters: for he said, they had set it up

¹ See p. 66, n. 1.

² Henry H. (1605-1660), D.D., canon of Christ Church 1645 (*D. N. B.*).

³ James Ussher (1581-1656), Archbp. of Armagh 1625 (*ibid.*).

⁴ Lord Strafford.

⁵ Ralph B. (1592-1659), Bishop of Exeter, lived in retirement during the Commonwealth, a strict Calvinist (*ibid.*).

⁶ See p. 63, n. 1.

as a Topp on the Toe, which would not spinn or stand no longer than it was whipt by penall laws; but he would have it stand on the broad Basis, and then it would stand without whipping.

The Sentiments of some Bishops of the Church of Rome.—ArchBishop Sandcroft¹ and Bishop Gunning² pleaded openly in the house of Lords that the church of Rome was no Idolitrous church. This in year 1678. When the popish plot was discovered, Mr Sherlock in Westminster Hall told Mr Moses he was of the same mind. The common people have a better sence of these things than this Londensian³ clergy, for they take Adoration of the Bread, Angels etc to be Idolitrous, an Act of Parliament and their Homilies calls it an Idolitrous Church; but it seems others—that are making towards Rome to maintaine their secular Grandieur—are of another mind.

Mr Dod⁴ of Bishop Laud's speech.—Mr Geury visiting Mr Dod in bed in his last sicknes, asked him if he should read to him ArchBishop Laud's speech or Sermon upon the Scaffold. He did so; when done, says Mr Dod, what a pityfull dry thing is this; but thus it is, when carnall men will medle with spirituall things. It seems this excelent man was by that prelate not thought worthy of a liveing; but his son Wilkins was allowed the viccarrige of ffawsley and Mr Dod to be his Curate.

Dr John Tillotson⁵ preached to the Court upon Joshua's charge; where he asserted that no man ought to affront a false religion established by authority unles he can work miracles as Christ and his Apostles did. By which he kills all the Martyrs over againe, which sacrificed their lives for the Testimony of Jesus under pagan and Papall tyrants, and all the protestant churches in the world, and with Cankered Heylin⁶ makes the Hugonots in ffrance and Queen Elizabeth herself to be Rebels or assisters of them.

Dr Stillingfleets⁷ answer about ffasting and prayer.—When the Lady Barnard was deeply Malencholly and troubled in mind, Dr

¹ Will. Sancroft (1617–1693), Archbp. of Canterbury 1678 (*D. N. B.*).

² Peter Gunning (1614–1684), Bishop of Ely 1675 (*ibid.*).

³ Perhaps Woodcock wrote 'Laudensian.'

⁴ John Dod (1549 ?–1645), rector of Fawsley, Northants, from 1624 till his death in August 1645. Laud was beheaded on 10 Jan. 1645 (*ibid.*).

⁵ John T. (1630–1694), Archbp. of Canterbury 1691 (*ibid.*).

⁶ Peter Heylyn, D.D. (1600–1662), controverted puritan views (*ibid.*).

⁷ Edward S. (1635–1699), Bishop of Worcester 1689 (*ibid.*).

Bates¹ made a motion to Dr Stillingfleet, who was her kinsman by Marriage: that they might fast and pray, that they might seek comfort of the Comforter. Dr. Stillingfleet said that was against the Cannon. Then said Dr. Bates, The Cannon is no Cannon, but contrary to God's word. It's [not (?)] contrary to the Cannon to play at Cardes and Tables etc. this is nothing, but to fast and pray is, because the Cannon reduceth all ffasts to Lent and Ember week.

Bishop Brownrig² said concerning Bishops in 41; they had a Good Game of 30 playd into their hand, but would play againe, and they were out. To Sir William Boyes, when dying, he said, I believe the king will come in, but I Tremble at it, for with him will come in such numbers of the faction of Laud, as will not part with a Ragge of the Surplice to save the Nation from a conflagration.

Bishop Harsnet³ when he was sick, hearing of a Meeting of Ministers, sent one to Dine with them to observe what they said of him. He brought word againe; not a word at Dinner—but all silent of him: but after Dinner the chaplin giving occasion by mentioning his Name; he, says one of the ministers, was bredd a zealous puritan, and now he's a zealous persecutor of them; I believe he has sined the sin against the Holy Ghost. The chaplin told him of their great sylence about him, and at last what this minister said of him: he turned his head and dyed immediately.

Of Bishop Crofts⁴ of Hereford.—He was a Knight Barronet as well as a Bishop. He wrote the Naked truth. Preaching before King Charles the 2nd on these words, It is good for me that I have been afflicted, he said to the King, Sir, you have been afflicted; but what good has your afflictions done you? Is it only

¹ William Bates, D.D. (1625–1699), ejected from St. Dunstan's-in-the-West, 1662 (*ibid.*). Calamy writes: 'He was generally reputed one of the best Orators of the Age. Was well vers'd in the Politer Parts of Learning. . . . His Wit never vain or light, but most facetious and pleasant. The Lord Chancellour Finch and his Son the Rt. Hon. the Earl of Nottingham had a Particular Respect for him. The late Arch-Bishop Tillotson highly valu'd him. . . . For the latter part of his Life his Residence was at Hackney, where also he exercis'd his ministry with great success.'

² See p. 54, n. 5.

³ Samuel Harsnett (1561–1631), Archbishop of York 1629 (*D. N. B.*).

⁴ Herbert Croft (1603–1691), Bishop of Hereford 1661, wrote against Roman Catholicism (*ibid.*).

to embrace a Lady in your Armes? After your escape at Worster the Grand Enemy Oliver said, this man is escaped for some great Blessing, or Scourge to the Nation. You may if you please make good the former; but I fear you will by the latter make him to be too true a prophet. This Dr Manton¹ heard and told Mr W.

He being Dean of the chappel at Easter came to the King, said he desired leave to go into the country. The King said, How can you go, when you are to give me the Sacrament on Easter Day? He replied, he therefore desired to be absent, because while he lived as he did he could not in conscience give him the Sacrament.

Of Dr Henry More.²—After he was B.D. he was lycenced to be an University preacher: Mr Cole, a pleasant friend, wished him joy of it, for he would never make a country preacher. When he was chosen Master of Christ's Colledge, he refused to accept of it, that he might enjoy himself and his studyes as a speculative fellow.

He has in his mystery of Iniquity admirably proved the papacy to be Antichrist and opened other things. Dr Sharp in his company once said, He used the Cross in Baptism, not because he liked it, but because enjoined: Dr More replied, the church is in a Consumption; it is high time to shave her head, and all excrescencies, that symbolize with Rome, to save her life.

Dr Dean of Titchmarsh.—He complained of one of his churchwardens that he came not to the Sacrament; the churchwarden in open court said he durst not drink in the same Cup with the Dr, his Nose declared his Disease. He was so hateful to his parishiners, that some ill men as was said, sawed down the pulpit floor when he was to preach; others say the floor itself was weak and nothing done to it: but this is certaine that the floor fell and the Dr with it—broke a legg, which discouraged him from coming in that place, which he never loved before, except to vent his spleen and raylery.

Dr Stillingfleet.³—He preached a Sermon before the Lord Mayor of the mischief of separation; it's known what mischief ensued.

¹ Dr. Thomas Manton (1620–1677), ejected from Covent Garden. One of the Savoy Commissioners (Calamy).

² Henry More (1614–1687), publ. *A modest enquiry into the mystery of iniquity* (1664) (*D. N. B.*).

³ See p. 55, n. 7.

I have (says Mr W) no opinion of that man's pyety that must go in his coach on the Lord's day to ayr himself, that frequently neglects prayer in his family: that gloryeth he has shaken off the principles of his education, togather with his gratitude to them that first raised him. [I adde that when he ran from the fire of London, did much bewayl the loss of his books (for he feared they were all burnt) but being desired to pray in the family he retyred to, did not put up one petition for the distressed people of London, nor once mention them, as I heard from one then in the house.]

Of Chancelor Hyde.¹—When he was at the Hague before the Restoration in a ground chamber in a Grazy Gown, not half so Decent as an Almsman (Dr Crowther told Mr W.), they had not mony to pay their quarters. Yet in a week's time he was as fine as my Lord Mayor, at whose Table Mr W. met him, no wine good enough for his proud pallat. He would have 20 persons excluded from pardon: he sent to all the rich Lawyers that had acted in the late times, that they should make up the 20; he gott from those fatt ones near 100,000ll., and then put in lean ones to make up the Number: as Ph. Nye² told Mr W. from whome he had the story.

This was he that fled out of England that day of the next year, in which he had procured an Act to banish all Non Conformists 5 miles out of Corporations and from the places where they preached, a pestilent act made in pestilent times, by men that were esteemed the pest of the nation; who for pensions sold our liberty.

Of Dr Sharp³ the murthered Bp. of St. Andrews.—After his Appostacy and betraying his Brethren, he was in his sermon bitterly inveighing against Dissenters as guilty of the blood shed by the Covenant. A woman cryes out in the church, I wonder how you can declayme so against them, when you murthered a childe yourself that you had by my body. This Dr Burnet⁴ told Dr Bates⁵ as a very truth: and if so—Divine vengeance discovered and overtook him.

¹ Edward Hyde, Earl of Clarendon.

² Philip Nye, ejected from St. Bartholomew, Exchange. One of the Assembly of Divines in 1643, a Tryer in 1653. Died 1672 (Calamy).

³ James Sharp (1613–1679), Archbishop of St. Andrews 1661, murdered on Magus Muir 1679.

⁴ Gilbert Burnet (1643–1715), Bishop of Salisbury, 1689.

⁵ See p. 56, n. 1.

King Charles 2nd Speech of Mr Lamb's Sermon.—He begun his Sermon at Windsor before the King, thus—Faith, Truth, and Grace are the 3 great Impostors of the world. Reason is the Empress of the Soul, whose conduct thro' Theoligy, morallity and policy I am now to shew you. The King said, after all ended: What stuff is this? Such stuff as they bring from Oxford: it's better to Catichize and answer two questions; how we might live well, and dye well. One that heard the King speake it told Dr Burnet, he Dr Bates, and he Mr W.

The ffrench Refugees in England.—They did not pity, but censured the 2000 Non Conformists in England. Mr Claud¹ himself wrote against them, whilst their case was ill-stated by the Churchmen. Mr Jurieu says they were of opinion that the papacy was not Antichrist, but now they feel it, as well as their former want of compassion. They have the common-prayer at the Savoy. At the Greek church, Allin petitioned they might have a place where they might have thro' conformity, Conformists, which was granted. So they are reordained, use Liturgy, Surplice, Bowing at the Name of Jesus and to the Altar, as in Cathedralls. So futile and fickle is the ffrench Genius: they are fugitives from them selves, principles, and antient practises, as well as from their country.

Of Dr Stern,² ArchBishop of York.—He complained once in the house of Lords, that as he came up to London, tho' he preacht himself yet there were but four score in the church, when there was at a conventicle hard by 400. The Duke of Bucks replied, it would be considered whether it were better to bring the 400 to 4 score, or the 4 score to 400: but says he the reason is obvious. The Bishop says he preacht himself; the Non-Conformists preached Jesus Christ.

Of Dr Brown, Physitian in Oundle.—He had an Education according to the strictest profession of purity and holy conversation; but falling into the company of some of the Nobility and Gentry, amongst whome he had the chief practise; they were much given to drinking and swearing, which was the mode of those times, wherein every man was accompted a phanatick that

¹ Jean Claude (1619-1687), French Protestant minister.

² Richard Sterne (1596?-1683), Archbp. of York 1664 (*D. N. B.*).

did not so: he got such a wound in his conscience; not for complying with them (for that he did not) but for not reproving them, that he was grown into great Dispaire; his spirits were low, and blood depauperated thro' not eating: the anguish of his mind was so great, that it wasted all his flesh from his body. Being a person of great reason, he mannaged all his arguments against himself, that it was a hard task and required a long time to setle him; but being brought in the plague year 1665 to Stackersly in Lecestershire, where was Dr Tuckney,¹ Mr Woodcock etc., they kept him in discourse, used much endeavour for him, prayer, and other means, especially by the discourse and prudence of Mr^{rs} Woodcock, who had compassionatly treated him, haveing herself been in the like Agony's, that he was first brought to meals with them, then to pray and more tollerable discourse, and at length to perfect setlment and quiet of mind. He said afterwards, that it would have been more easy to him to have his flesh pul'd off his body with pinsars of hot iron; than those thoughts were that put both his body and soul into such sweats and Agonyes. It was reported abroad that he was mad; so that some ran in speedily to see what case he was in: amongst the rest a Gentleman; to whom he gave such a home charge upon his conscience, like Paul to ffestus he spoke the words of Sobernes, which as it is hoped did him good to his dying day.

See Dr Brown's letter to Mr Woodcock upon the death of his wife, his great Comforter, in another paper.

Of Mr Carter² of Norwich.—A lewd Woman, a strumpet with childe, was hired to lay it to him; he was not troubled, for he knew it concerned God to vindicate his reputation, for his ministry's sake, wherin he had served God sincerely. When shee was to be delivered, no midwife could lay her; she sent for Mr Carter, and said shee had sined against him, and could not be delivered till he had prayed for her. He did so, and shee was presently delivered.

A Lincolnshire Minister, in Queen Elizabeth's time.—A poor

¹ Anthony Tuckney (1599–1670), D.D., Master of Emmanuel 1645, of St. John's College 1653. Between 1666 and 1669 was at Oundle and Stockerston, Leicestershire (*D. N. B.*).

² John Carter served at St. Peter Mancroft, Norwich, 1631–53, and later as minister of St. Lawrence, Norwich. He died 1655 (*ibid.*).

Godly minister had but a viccaridge of 30^{lb} a year, and that so ill paid that he had not wherewith to lye dry in bed and keep his family. A Neighbour Gentlman who often came to hear him had a liveing of 100^{lb} per annum, fell void, and offered it to this Minister; he durst not accept it till he went to Cambridge to consult Mr Perkins,¹ who resolved him that he might remove: he came back a mile and returned to Mr Perkins, telling him he had no satisfaction; who told him, we judge it lawfull to remove, but if God lay a restraint upon the Spirit, you must stay. He comes home very well satisfyed, but his wife was troubled; to whome he said Come! let us trust God, who hath blest my labors here; rather than go taste plenty, and I soon dye with grief. So he resigned his presentation. The parish, seeing his self-denyall, presently collected him 30^{lb} and gave it him. Look here, wife, said he, we've lost naught by trusting God. Soon after, his patron a Batchelor dyes, leaves 100^{lb} per annum to this man and his heirs for ever. Now wife, said he, never distrust God more. If I had taken the liveing, thou wouldst have had plenty a while, and known greate want after my death; but now God hath given thee and my children 100^{lb} a year for ever.

Of Bishop Hacket² and Bishop Laud.—Bishop Hacket told Dr Boylston one of the prebendaryes of Litchfield that Bishop Laud would swear notably, but he once tryed with him and did out-sweare him. This Dr Boylston told Mr Woodcock himself.

On the same fashion in Darby pulpit, he is reported to have used this phrase, the Devil scald you all; which was apprehended to be a curse.

Sir Ed. Massy³ went to him to beg a curtesy for a Tenant; but he the Bishop made him wait so long and treated him without respect, that Sir Edward went away in a snuff and told him, he was so proud, and took so much state upon him that he scorn'd to ask any thing of him.

Of ArchBishop Laud. In the Long Parliament of Charles the 1st one was crying him up for a great protestant and that

¹ William Perkins (1558–1602), Fellow of Christ's College, a strong Calvinist and esteemed writer (*D. N. B.*).

² John Hacket, Bishop of Coventry and Lichfield 1661. See p. 79, *n.* 1.

³ Sir Edw. Massey (1619?–1674?) (*D. N. B.*).

to his knowledge when he was at Rome, some Jesuites that were sending over into England, were cautioned to take heed of Bishop Laud. To whome Alderman Love¹ replied in the house; what the Gentleman said, was very true, he was at Rome at that time of the Mission. But the reason of the Caution given was because they was resolved to take 40 years, to effect their design; but the Bishop by makeing too much haste would ruine all.

Of Bishop Bancroft.²—He is reported to be the Corrupter of the 20th Article, where it's said the church hath power:—which is not in the Originall Copy, filed up by Act of Parliament, as Dr Seaman told me, when they had the Originall before them in the Assembly. This Dr Bancroft was contemporary with Dr Chaderton,³ the known first Master of Emmanuel Colledge. Chaderton haveing busynes with him, when he was at Lambeth, sent in his name. The Bishop dismissed all the Company with him, sends for him in, asks him his name if it was Chaderton; he replied Yes! I shall know that presently, says he; shuts the doors, puts off his Gown; if you be Chaderton, then you can wrestle, and I will try one fall (as they had oft done at the University). The Dr flung the Archbishop; now says he I know thou art Chaderton; dispatches him with handsom kindnes. It was somewhat ominous that the puritan should fling the Archbishop.

This both Dr Tuckney and Dr Horton⁴ told Mr W.: and said they had it from Dr Chaderton's own mouth.

Of Dr Evans of Winsor.—He was a zealous presbyterian, but going to Windsor, while Lord Lauderdale was prisoner there, he became acquainted with him, and at the Restauration procured him a prebend that brought him in 5000^{lb} in fines, 200^{lb} per annum rent.

At the King's coming thither, he was against bowing to the Altar. Whereupon the King expressed his resentment and anger,

¹ Probably Nicholas Love (1608–1682), M.P. Winchester 1645, a regicide (*D. N. B.*).

² Richard Bancroft (1544–1610), B.A. Christ's College 1567, Archbp. of Canterbury 1604 (*ibid.*).

³ Laurence Chaderton (1536?–1640), B.A. Christ's College 1567, Master of Emmanuel 1584–1622. The *Vita Laurentii Chaderton* tells how in their early days Chaderton saved Bancroft's life in a 'town and gown.'

⁴ Thomas Horton, D.D., Fellow of Emmanuel College, M.A. 1630, President of Queens' College 1638–1660, silenced in 1662, but conformed later and was vicar of Great St. Helen's, Bishopsgate, from 1666 till his death in 1673 (*D. N. B.*).

saying if he will not bow to God, let him not bow to me, and this made him the more suple the next day. It may be his patron Lord Lauderdale had scould him.

Not long after he brake a vein, and on his sick-bed said to Mr Woodcock: you have many storyes of our high church-men, but if you lived among them as I doe, you wold say as the Queen of Sheba to Salomon the one half has not been told; if I live, I'll come as little among them as I can. But poor man he is sunk into the mould by the weight of 800^{lb} per annum.

Bishop Wilkins¹ Sermon at Mercers Chappel.—He pres'd much to moderation, and for that gave 2 reasons (1) Because no man is infallible, one man may mistake as well as another (2^{ly}) the world is mutable and it might come to their turn to be above that now are undermost. He often said if Dissenters were not taken in, popery would invade us.

Mr Brown's legacy to 35 ministers.—He was a Goldsmith in Cheapside, had no childe nor near kinsman to be heir to 40^{lb} per annum he had in Walthamstow, than a half brother that was very wicked. He gave his ffather-in-law Col. Anger of Wiltshire and his mother this estate for their lives, and after their Disease to be sold and devided to 35 ministers, wherof Mr Gibson was one. At the ffuneral Col. Anger said, I pray God be mercyfull to us, we shall not live long, who have 35 ministers ingadged to pray for our Deaths. This was rashly and uncharitably spoken; but within 9 weeks both he and his wife dyed.

Of Mr Jessop² Minister of Cogshall in Essex.—He became a severe preacher against and persecutor of Dissenters, till he had preacht his Congregation away. However he seemed to be of another temper in Ol. Cromwell's time. Dr Walker came to vissit his son in law Mr Cox of that Town, and preached one Lord's day in the morning. The friends that dined with him at Noon pressed him to preach again in the afternoon, to which the Dr yielded, if Mr Jessop pleased: he assented; but seeing the Congregation fill, while he read the prayers, began to be uneasy. Called to the

¹ John Wilkins (1614–1672), one of the founders of the Royal Society, Warden of Wadham College 1648–1659, Bishop of Chester 1668.

² According to Wood, Constantine Jessop ministered at Coggeshall 1651–1654, but did not obtain the vicarage, and died as rector of Wimborne in 1658 (D. N. B.).

Sexton to take away the Cushion for there should be no Sermon that afternoon: which was done, and the Congregation dismissed, departed peacefully. And within a few days Mr Jessop had such a pain in his tongue that it turned to a Kanker, whereof he dyed in a few weeks, never preaching more. Dr Walker at Tunbridge told Mr W. that his tongue was pained that very night; that the Sexton grew lame on one side and dyed not long after. So that now, saith Mr W., I am satisfied in the story.

The effects of Arminianisme.—They that are for the Absolute Decrees, tho' they cannot philosophically reconcile all their notions, yet are generally a strict and holy people, and in this profligate age all the Debauched are generally for free will against absolute Decrees. It is a disgrace to Arminianisme that that Doctrine was never so much preached up as in the immorall ages: and they that say they have so much power to do good, and are vile, are certainly the vilest sort of men in the world.

Of Mr John (after Lord) Carew.¹ A Discourse betwixt King Charles the 1st and him. He was one of the Commissioners sent to King Charles the 1st at Holmbye; discoursing with the King about laying aside Episcopacy, or his consent to abolish prelacy. I cannot, says the King; out of conscience. Doth your Majestie think, says Mr Crew, there are no more protestant churches in the world, but in England; or was it lawfull for your ffather and you to abolish Bishops in Scotland, and is it not Lawfull in England? The King replied, That is a S[p]ightfull question.

The Archbishop Usher hearing of it told the King, he did ill to snub such a person as Crew, and that he had not an honester and more peaceable subject than Mr Crew: the King after meeting Mr Crew said, If I have spoken anything hastyly, or harshly, I desire it may be forgotten and passed by.

This Mr Hickman² told from my Lord Crews own mouth.

But Dr Hammond at the Isle of Wight held the King close that in conscience he could not consent to it, till the Army got the Ascendant, and then he set him free when it was too late. So

¹ John Carew, commissioner at Holdenby 1646, and afterwards a regicide. Tried as such and executed 1660. One of Cromwell's 'House of Lords,' 1657.

² Probably Henry Hickman, B.D., Fellow of Magdalen, Oxford. After 1662 became minister of the English congregation at Leyden, and there died c. 1688 (Calamy).

they held him by the hair till his head was cutt off. This Dr Young told Mr W. from Mr Marshall and Mr Vines.

King Charles the 2nd and King James the 1st.—The Lady Sinclair, daughter to the Earl of Crawford, said at Tunbridge, that shee, her ffather, and mother often heard King Charles wish he might never have any to sit on his throne, if he did not keep that Covenant he had taken. King James his Grandfather to purge himself (to the Puritans) of Popery, in the Star-chamber pray'd God, if he or any of his turned papists, they might dye, and not raign. So said in Sir Tho. Overbery's¹ case.

Of Dr Wells of Aldersgate.—He was chaplin to the Army in Scotland; conformed. Having bid his friends to his child's Baptizing in Aldersgate parish at 2 o'clock, the child was very sick, so he Baptized it; but when 4 of clock came, and the friends that were invited (being loath to lose the silver spoons) at the same time he rebaptized it, as the Nurse told Mr W., both times in his own house. What will not these Latitudinarians doe? They'l do every thing and believe nothing, as Dr ffern said in the Convocation house.

Of Mr Anthony Burgess.²—How he came to Sutton Coldfield (see my other paper) here.

It's said Mr. Shelton's honest Servant was sent up for Mr Malachy Harris, whome accidentally he heard preach and that against puritans at St. Margrets,³ Cambridge, but hearing Mr. Burgess, he thought that was the more sober man, and sermon fitter for his Master's turn, and so he had the liveing. When he was turn'd out of it at Bartl-tide 1662, he went and resyded at Tamworth, where the company and preaching of Mr Langley was very gratefull to him. He went to church constantly; purposed to go to the Sacrament, urged his wife to go with him: Nay! stay! says shee, I'll see how you like first. When he came home, his wife asked him, What comfort have you found? Truly, said he, very litle; only while the psalme was singing I had some elevation and communion with God; therefore do as thou wilt. This

¹ Sir T. Overbury, murdered in the Tower 15 Sept., 1613; the Earl and Countess of Somerset tried for the murder May 1616.

² Anthony Burgess, St. John's College, Camb., B.A. 1626, Fellow of Emmanuel (Calamy).

³ Query, 'St. Mary's.'

he told to Mr Hickman, when he was on his Deathbed. There was a report in the town that Mr Burgess had repented his Non-Conformity ; as soon as he had recovered his speech (for that for a time was gone from him) a friend told him, I am glad you are able to speake, there's a report you repent of your Non-Conformity : No ! says he, it's false, I thank God it has been a great comfort to me in my sicknes to be able to say, I lost my liveing for Christ and my conscience sake.

Of Dr Thomas Goodwin,¹ when fellow of Catherine Hall.—He was somewhat whimsycall, in a frolick pist once in old Mr Lothian's pocket (this I suppose was before his trouble of conscience and conversion made him serious). In Oliver Cromwells last sicknes, he pray'd for his success and a greater effusion of his spirit upon him : saying We do not beg his life, thou hast assured us of that already. But when he dyed the Dr at prayer used these words, Lord, why didst thou lye to us yesterday. Mr Howe² that heard him, told Mr W. He prayed with his hatt on and sitting.

In his travel he caryed Blankets, Linning, Neat's tongues, claret, etc. in his Coach, as Mrs Arrowsmith³ told Mr W. when the Dr lay at Trinity Colledge. Then I suppose it was that he came to hear Mr Whitchcot⁴ at Trinity Church, when some waggish Scollars said he slept all the while ; but himself said he could not forbear going into his chamber and for a long while bewayl the infelicity of the University which had such corrupt preachers and preaching in it. When he came out of Holland he said he had lost one limb of his understanding and all his metaphors. But when outed of all his preferments at the King's return, one mett him walking humbly, he said, God hath humbled me, and I will be humble.

Of Bishop Latymer.—His sending the New Year's gift and motto [fornicadores etc.] to King Henry 8th is fully known. He was desired to preach a ffunerall sermon, in the close whereof,

¹ Thomas Goodwin, D.D. (1600–1680), pastor of English church at Arnheim 1639–40, President of Magdalen Coll., Oxford, 1650, founded independent congregation in London 1660 (*D. N. B.*).

² John Howe (1630–1705), ejected from Great Torrington, Devon, in 1662, author of *The Living Temple of God*, 1675 (*ibid.*).

³ John Arrowsmith (1602–1659), Master of Trinity, 1653. Whitchote was deeply attached to him (*ibid.*).

⁴ Benj. Whitchote or Whitchcote (1609–1683), Sunday afternoon lecturer at Trinity Church, Cambridge, 1636, provost of King's College 1644–1660.

Now, says he, it's expected I should say something of the Deceased: you'll say he was a whoremonger—I grant it; you'll say he was a Drunkard; a Swearer etc.—I grant it; and there sits his son; unles he mend his manners, he'll be weel warse.'

He earnestly prayd that he might seal the truth with his blood: when all his body was burnt, his heart poured out blood—and that God would restore the Gospel once more—yet once more in England, which God answered.

Of Dr W. Twisse.¹—Mr Cook, from Dr Twisse's Daughter, assures me (T. W.) that her ffather being wild when he was young, agreed with his Companion, that who ever dyed first should appear to the survivor and tell him whether there was another world or no: his companion dyed, and appearing to him, said, I am in hell; which occasioned his conversion. When the Devils thus appear, they are forced to it by their great Lord, who purposed to make of this man such a champion for his truth. His book (*de Scientia Media*) hath confounded the Jesuites, and they that reads it not will hardly fathom Arminian Contriversyes.

Remarkable providences out of Mr Woodcock's papers. Of Dr Harvey and others.—Dr Harvey² was at Rye, going beyond Sea; but the night before, the Major or chief Magistrate had been disturbed 2 or 3 times in his sleep by dreams; and was put upon it to stop that little man, whose Effigies he saw, that he should not allow his pasport; so the Dr being hindered went to another Seaport Town: and returning to Rye about a year after he went to the Magistrate that hindered him: who shewed him the story of his dream and Impulse written in his Bible; and that all the passengers in that vessell was drowned and the vessel lost. Therefore told him how he was indebted to God for his life: he had no reason to stop him, but that he durst not but stop him. So that we may thank God and his good Angels for such security of our lives. This Dr Harvey himself told Dr french, and he to M. W.

¹ William Twisse (1578?–1646), D.D. Ox. 1614, prolocutor of Westminster Assembly 1643 (*D. N. B.*).

² Apparently William Harvey, M.D., discoverer of the circulation of the blood (1578–1657). He was in France and Spain 1630–1632. He was of short stature (*ibid.*)

Of Dr Chatterton of Simon Coll.¹—When he was young he was wilde but then he had an Apparitian that told him he must dye such a day, and as a sign of it told him he should make a bloody urine the next day, and the two Birds he had in his chamber should dye. The 1st coming to pass, he sent for a Godly friend, told him the story, grew very malencholy and concern'd. Whilst his friend was adviseing him, the 2 Birds drop'd down dead: yet his friend encouraged him to repent of what had been amiss, resolve upon a new life, and pray to God for grace. His mother being ill had just then sent for him; his friend persuades him to goe, hired him a good horse, got a stout man to go on foot with him. About 2 miles from Cambridge, the horse threw him, the man helpt him up againe; at 6 miles end, going by a Tavern, some of his former acquaintance espying him came out,—would make him drink wine and healths, he refused; they took that for a great affront, that one of them drew his sword, ran it into his body, hitt one of his ribbs, which stayd it from makeing a deeper and more mortall wound: he went on, saw his mother, was cured of the wound. The day being over, he feared death litle and God much, and so continued to doe, till he was above 100 years of age. He atributed his long life to a Quartane Ague he had in his youth, which going kindly off, he ever after had a better state of health.

Of a childe born mouthless.—Dr Anesley ² told Mr W. from Mr Phil. Goodwin ³ of Watford this story, which he knew to be true.

Two Sisters marryed, the one a mean man, that had many children; the other a rich man, that had no children. The rich Sister being invited to her Sister's labour took the childe and said, Here's the mouth, but where is the meat? The other Sister replied, He that gives a mouth will give meat also.

At length the rich Sister being with child invited the poor Sister to her labour. She took the child and said, Here is meat, but where is the mouth? for it had none. quare if this story be true? How could the child be nourisht in the womb? for it is

¹ Evidently Dr. Chaderton of Eman. College. See p. 62, n. 3.

² Probably Dr. Samuel Annesley (1620-1696), ejected from St. Giles's, Cripplegate (Calamy).

³ Philip Goodwin or Godwin was ejected from Watford, Herts. Author of various treatises (Calamy).

certaine children are nourisht by the mouth and not by the navel-string. It might have an orifice into the mouth by the nose, as some have that makes them speake snarringly.

The birth of the Lady of Westmerland's Son.—When Sir Roger Townsend son¹ was sick of the Small Pox at Geneva, his Lady called some ministers to pray for him. One prayed for his life, but for her submission, if God should take him away, etc. Shee rose up and said, If He take him away, He tears him from me: the knight dyed; the year after being marryed to the Earle of Westmorland, shee was with childe; and at it's birth was forced and torn from her piece by piece to save her life. Shee was Doughter to Sir Horacio Vere.²

Of Mr Julius Cesar.³—Mr Tenant⁴ once preacht at his Chappel in Hartfordshire on this text, Be carefull for nothing. At dinner Sir Julius told him, he could set his seal to the truth of that Doctrine, by 2 such experiments as himself had made. Beeing in ffrance my Bills of return fayled me; as I was walking sadly a priest observed me and told me if I would change my religion I should want for nothing: perceiveing the temptation, I presently off my Silver Buttons; sold them, and when that mony was spent my Bills came. The other when I was Master of the Rolls. I undertooke a great busynes for God and Religion, which to carry on, by such a day I must pay 3000^{lb}. I called in my monys but my Debtors fayled me. The evening before I went into my closset and prayed, urged Gods care of me and my honnour, that I had undertaken this busynes purely for His glory and the publique good. Ere I had done my Servant called me out to speak to 2 Gentlmen; who haveing tyred them selves in Law-Suits, said they had bound them selves to stand to my Award, and brought the 3000^{lb} with them, which was the Bone of Contention, to Depossit it with me, till I could have leasure to hear

¹ Apparently 'son' is an error. Sir Roger Townshend (1588-1637) married Mary, second daughter of Horace, Lord Vere. After his death she married Mildmay Fane, second E. of Westmorland, who died 1665 (*D. N. B.*).

² Sir Horace Vere (1565-1635), soldier, became Baron Vere of Tilbury, 1625 (*ibid.*).

³ Sir Julius Cæsar (1558-1636), LL.D. Paris, 1581, Master of the Rolls 1614-1636. Bought the estate of Bennington, Herts., 1615 (*ibid.*).

⁴ Marmaduke Tenant, ejected from Tharfield, Herts. (Calamy).

and determine their cause. This did my work and my own monys come in time enough to answer them.

See of him in ffuller's Worthy's.

Dr ffuller's ¹ accompt of his conversion.—Being examined before the Tryers, as they were called in Oliver Cromwell's time, they asked him what evidence he had of his conversion? After a little pause he said, I make conscience of my thoughts (they pussed him) and certainly to keep up to closet duty and retain God in our minds with delight are the true marks of inward vital religion.

But they examined particularly, why he said in his History, Cartwright ² did not reply upon Whitgift? He confest it was a mistake, and since he did understand there was a reply of Cartwright; if ever his book came to be printed againe, he would correct it.

Sir Edmonds Godfreys ³ Ghost.—One M^{rs} Lamb, a kinswoman of the Bishop of Ely, ⁴ being with two others in the garden at Somerset-house, was desired to sing, and did: the song had these words—Bleeding wounds do pity crave. There happened in the stair-case (all Glass to the Garden) a Tall person in a shrowd: all affrighted, they run away into the house. Some asked what they run for; they told what they saw. About 9 persons looking through the Glass-stair-case, saw nothing: but desireing her to sing againe, when she came to the former words, they all saw to their amazement the same Apparition.

Dr Cradock ⁵ who told it to M^r W. had it from M^r Patrick; who (if I remember) had it from M^{rs} Lamb her self.

Of M^r Woodcock.—He was much given to prayers, and observed God's answer to them: when he entered upon the Procter's office, he prayd with David, turn from me reproach and shame; and the Lord answered him. In the colledg he had a strange imagination,

¹ Thomas Fuller, divine (1608–1661). His *Worthies of England* appeared in 1662, his *Church History of Britain* in 1655.

² Thomas Cartwright (1535–1603), Puritan divine, publ. in 1572 *A Replie to an Answer made of M. Dr Whitegifte, &c.* (D. N. B.).

³ Sir Edmund Godfrey (1621–1678), as magistrate received the first depositions of Titus Oates 1678, was found dead on Primrose Hill a month later, believed murdered by Roman Catholics (*ibid.*).

⁴ Probably Simon Patrick (1626–1707), Bishop of Ely 1691.

⁵ See p. 78, n. 2.



that there were a company of Rakehells in one Corbet's chamber; he got into his chamber by the Bedmaker's Key; Corbet had drawn his sword and said he would runn him through that came in; yet Mr Woodcock entered; sent the rest to their chambers, and after a little talk, M. W. had him take the sword by the point, and present him with the Hilt on his knees to expiate his affront; he did so, and ever afterwards revered M. W., who put him not to publique shame, nor spake harshly to him. How forceable are right words!

The Earl of Sandwiches¹ Appostacy and death.—He was a zealous professor in the Parliaments Army, when he came first into it. Being to go to Sea against the Dutch, said at his Table before many high Gentlmen; He wondered how he was drawn in to keep fasts and join in prayers with the phanaticks. His Lady, my Ld. Carew's Daughter, roundly replied, You are going to Sea, and if nothing els trouble you when you come to dye, I'll promise you that shall not. In the fight his shipp was set on fire, his friends looking on; while fire and water compassed his life, he said Was ever man so deserted as I am; and so ended his life betwixt both Elements.

Lady Dothicks² Death by bleeding.—Shee dyed at the age of 74, one quarrilling about an accompts of 500^{lb} shee said This fellow hath vexed every veine in my heart, and soon after vomited a quart of blood; which returned, and in 3 days time carryed her off in a moment being strangled in her own blood. This was said and done in the house where I now live. In Mr Watson's³ time 2 or 3 persons dyed of bleeding there dureing his lease. Through God's goodnes I've not yet buried any hence in almost 6 years.

The Death of 3 scornfull persons.—Three persons in April 1684 went to Mr Jolliff's in Chester a Bookseller. Bad 2 d. for Ball⁴ and Baxter's books, said it was enough, 'twas to wipe their Breeches

¹ Edward Montagu, 1st Earl of Sandwich (1625–1672), was blown up in his ship when the fleet were surprized by the Dutch in Solebay 1672. Married Jemimah Crew (*D. N. B.*). See p. 64, *n.* 1.

² Query, 'Dethicks.'

³ Probably Thomas Watson, ejected from St. Stephen's, Walbrook (Calamy).

⁴ Probably John Ball (1585–1640), Puritan divine. His 'Short Treatise, containing all the principal Grounds of Religion,' passed through very many editions (*D. N. B.*).

with them. They all dyed by August. 2 of them could have no stool till they dyed. M^r Hall was then in Chester, he tells M^r W. Their names were M^r Bennet, M^r Marbury, Alderman Harby.

Punishment of Theft.—A man stole a Granado, sold it to a man who bought old Iron, in Rosemary-Lane, he picking the powder out made it strike fire; it kild him, his wife, one child, blew another into the window, caryed off the Roof of that and the next house.

Another instance at Munden in Hartfordshire. A man desired his neighbour to kill his hog; he did so; and hung the hog in a room below: he that kild the hog, came in the night and caryed it away; going over a stile, tho he got over; but the heavy hog hung on the other side; he haveing fastned it about his neck with a cord, he was seen next morning by severall market folks going to Ware—hangd and dead by the weight of the hogg.

Diamonds found accidentally in a bought pillow.—A poor woman, a widdow with many children, bought a pillow. Going to dress it, found a Neck-lace, or string of Diamonds: shee offred it to a Gold-smith, who stopt it; shee produced the upholsterer, of whome shee bought it; he bought it of a Capt^s widdow, that used to goe into India. Shee is bid 1500 pound for it. God sends treasure where he pleaseth.

The Death of the Earl of Bridgwaters¹ 2 sons.—This moneth April 1687, the Earl of Bridgwater who had a drunken Servant to wait on his 2 sons (a wise course that Englishmen takes, to be plagued with ffrench and Drunken English Servants) they both were in bed; he slept in or neer the chimney, the Candle fired the hangings, and burnt the Sott and the two young Gentlmen; their ffather and mother almost distracted upon it. The ffather went mournfully to the chamber door as it was on fire, and cry'd out Brackly, Brackly! which was the Title of his Eldest Son; but allas! he was kild with the Smoake and singed by the fire.

Of the Dutchess of York.²—The reasons put out why shee

¹ John Egerton, third earl, 1646–1701. His sons perished at his house in the Barbican, and their death is recorded in the register of St. Giles, Cripplegate.

² Anne, daughter of Edward Hyde, Lord Clarendon, married James, Duke of York (aft. James II.), in 1660. She was received into the Church of Rome in 1670, and died in 1671.

changed her religion was because H. 8th turned protestant because the Pope would not consent to the Divorce: Ed. 6th guided by his uncles: Queen Elizabeth had a false title. Not much better are the arguments out of the strong-box why K. C. 2nd changed his religion. This Dutchess of York was sore afflicted with the french p— that Shee wished herself in the condition of that poor Herb-woman, that went by, haveing no ease, longer than shee was full, which made her eat often and much, and at last of a Dish of chickings till she had no strength to pull her hands out of the Dish.

Her vertuous Doughter¹ dyed of the Small pox. Josiah was the Son of Ammon, Grandchild to Mannasseh, Hezekiah the Son of Ahaz.

Of M^r ffrenches² Mother's ffather.—He told me that his Grandfather was a loos man. One night he dreamed that he hung over a Lake burning with fire and brimstone by a litle threed, which impressed such a terror upon him to thinke how brittle his life was, that from that time a very serious and godly person.

Of one M^r Cormances house and family.—M^r ffortescue told M^r W. that this was the Antientest family in Cornwall. They being prophane swearers etc., one night the Arch over the Door of stone had these letters plainly writ or engraven in the stone For thy great Iniquity—I'll ruin thy Antiquity. The family was blasted, the estate sold and extinct.

Out of M^r Woodcock's papers. Omens.—At King James 2nd's Corronation, he was crowned Aprill 23, 1685, the Canopy caryed over him was untackt and fell. It was so windy a Day that 2 of the Quarterings of the Arms upon the flagg on the Tower was blown away from the standard; but ffrance and Ireland remained, England and Scotland gone. The King was tyred at the Sollemnity, lookt very pale. Two pearles were lost out of the Crown and other Regalia; Bills sent to the Goldsmiths to stop them if offred to sell. The next night fire-works went of disorderly and fired 7 instead of 1000, and one Monarchy went not

¹ Queen Mary died of small-pox in 1694.

² Samuel French, ejected from Town Malling, Kent, died at Staplehurst 1694 (Calamy).

off in letters of fire as was designed.¹ Severall persons were hurt by those fireworks that went off; 2 since dead; one Manning broke his neck in the morning from a Bellcony: the Tutor of the Scepter with 24 small Diamonds, 3 Rubyes, 3 Emeralds were put into the Garret as lost. The sign of the King's head at Grasechurch street corner fell down, tho new set up; the Crown tottered on the King's head and had like to have fallen as he passed along.

King James was proclaimed Feb. 6. peaceably, but with a malencholly aspect of men's countenances.

Of Dr Spurstow² and his nephews.—He was perswaded by Dr Bates³ to take the Oxford oath at the Sessions as Dr Bates was by Sir Orlando Bridgman⁴ before Judge Keeling, who told them that took it they were now forsworn if ever they kept meetings and did not conforme. This confounds them all, but God prevented this. Honest Dr Spurstow dyed sudainly the night before on the close-stool. He had an estate of 600^{lbs} per annum: he had made his will (as he told Mr. W.) and had given most of his estate to charitable uses, but after his death no will could be found; it was wickedly suppressed by them that grudged so much to go to charity.

But of the Alderman Spurstow's sons, 2 strangely languished and dyed; his wife dyed also; one Doughter maryed against her ffather's will, and the other yesterday October 12^o, 1687 maryed one Boyl who tought her to play on the Organs; who was tryed and cast for haveing two wives, tho she was told before he had a wife and a child: yet now she wilbe at the expence of a great summe to save his life. The Alderman lived a Sottish life and so dyed: had no Credit nor comfort in what he got.

¹ One may see at the British Museum a fine print entitled 'A Representation of the FIREWORKS upon the River of Thames, over against WHITEHALL, at their Majesties Coronation A^o 1685.' One of the flanking devices is surmounted by the word 'MONARCHIA.'

² William Spurstowe (1605 ?–1666), Master of Catherine Hall, Cambridge, 1645. The *D. N. B.* adds: 'He died intestate. He founded six almshouses for six poor widows at Hackney, which were finished in 1666 and endowed by his brother and heir, Henry Spurstowe, a London merchant.'

³ See p. 56, *n.* 1.

⁴ Sir O. Bridgeman, lord chief justice of Common Pleas 1660–8, lord keeper 1667–72.

And there is now a story in town of one Mr Coffangh a Dutch merchant who was buried this week (May —97) but his will, in which was given 1200^{lb} to the ffrench and Dutch churches, is likewise suppressed.

Of the ffinces.—ffinch, Lord Keeper in 41, was fain to fly beyond Sea, for haveing countenanced and threatened the Judges in the case of shipmonys, fearing Stafford's fate. Sir Henry¹ ffinch was Lord Keeper; after Lord Chanclor, did many things: which succeeding orders in Chancery reversed.

When Mr Ray² fellow in Trinity Colledge was turned out of his fellowship because he could not honestly subscribe and swear, tho he went constantly to the church, never preacht at a meeting, and complied to all Lay conformity: yet haveing contracted an intire friendship with Mr Willoughby, with whome he travelled, and was his great patron, Mr Willoughby at his Death left his Son to him, ordered his education to be under him; gave him a legacy accordingly. Sir Joseph Child³ marries Willoughby's widdow; sues for the minor: Chancellor ffinch heard the Cause, said the will was a clear rule; but Sir J. Child replied he is a Non-Conformist: the Chancellor replied, he had rather have his Son bred up by a Romish priest than a Non-Conformist; so Sir Joseph got the child; but soon lost him, and could not obtaine of him to have the Daughter.

This Sir Henage ffinch had great acquaintance with Mr Allen of Grays-Inn, and had from him the solution of many knots in the Law too hard for himself: tho' he spoke with a Becoming lispings.

He was wont with his Brother Sir John ffinch⁴ to take this Mr. Allen to Kensington on the Lord's day in the Afternoon; where they play'd at Bowls, drunk claret: Mr Allen came home with a head-ake, that ended in a ffever and his Death. This M. W. says was of his own knowledge. They borrowed my Lady Allen's coach when shee was Mayeress: which shee could not deny them, tho shee was told what use it was to.

¹ Sir Heneage Finch (1621–1682), lord chancellor 1674, created Earl of Nottingham 1681.

² John Ray (1627–1705), naturalist, Fellow of Trinity, resigned his fellowship on Aug. 24, 1662, rather than subscribe in accordance with the new Act. See the account of his relation to the Willoughbys in the *D. N. B.*

³ Probably Sir Josiah Child (1630–1699), merchant and theorist on trade.

⁴ Sir John Finch (1626–1682), physician, on the Council of the Royal Society 1662, ambassador at Constantinople 1672–82.

How this chancellor adjudged 600^{lb} from Mr Baxter given for Non-Conformists is said els-where. He had 200^{lb} for drawing up one of the Acts against Conventicles, by the Episcopall party from Lambeth. He dyed of an Atrophy : as did likewise his successors North, and Jeffreys.

His eldest son the Earl of Nottingham ¹ argued in the house of Lords against the Abdication, and succession of K. W. The King to sweeten him made him one of the Secretaries of State: the King bought Kensington of him at the rate of 20000^{lb} a very dear Bargaine. He said tho he was not for makeing a King, yet he could obey him when made; Thanks to the Secretary's place for that sweet saying (*fac me Episcopum Romanum et ero Christianus*) yet it is well remembred how he or his Servants behaved themselves in the place, that King James needed no other intelligence.

His 2nd son, the Sollicitor ffinch,² argued against K. W's Title in the house of Commons as strenuously, and it concerned him; for he that had been Sollicitor against the Lord Russell, Sydney, Cornish,³ etc. had need to write and speak as much as he could to salve his reputation. It's said he has gott his ffather's Disease.

All these derive from the ffines and Henneges in Kent; which were against promotors and persecutors in Queen Elizabeth's time; but they are degenerate plants.

Of Persecution.—Mr Morton ⁴ was persecuted in Surrey to an Excommunication, so he removed to Newington. Thomson that persecuted dyed. Another gave a significavit from Winchester to London Diocess, and he dyed. The person that brought the warrant and apprehended him to carry him to Newgate, gave him some days respite, but he dyed also before his time expyred; till he escaped out of their hands by a voyage to New-England, where their significavit reaches not.

¹ Daniel Finch, second Earl of Nottingham (1647–1730), secretary at war 1688–93.

² Heneage Finch (1647 ?–1719), Solicitor-General 1679–86, counsel for the seven bishops 1688, created Earl of Aylesford 1714 (*D. N. B.*).

³ Lord William Russell and Algernon Sidney were tried and executed in 1683, Henry Cornish in 1685 (*ibid.*).

⁴ Charles Moreton, son of the minister of St. Mary Overy's, Southwark, became Fellow of Wadham and afterwards minister of Blisland, Cornwall. After his ejectment, in 1662, he lived at St. Ives till 1666, when he set up a school at Newington Green, London. In 1685 he went to New England and died at Charlestown c. 1695. So Calamy.

Lord Lawderdale¹ in Scotland took Archbishop Sharp² by the hand, using those words, Sitt thou on my right hand, (my Lord) till I make thine enemies thy footstool. And desired God to blott his name out of the book of life, if he left one presbyterian in such a compass that would not sign the Band: yet both he and Sharp were once zealous presbyterians; tho now Appostates. In the Issue Lord Lawderdale and that party were all cast off by the Duke of York in Scotland; himself dyed at Tunbridge waters, 1682.

M^{rs} Barnardiston³ says, shee and others saw a coach and horses with a light on the common, going towards Skinners house; the place and time of his Death. But Sharp was murdered.

Of Archbishop Sancroft and others of the Temple.—There grew a report in April 1688, that they had a meeting wherein it was agreed the Archbishop should publish a pastorall letter to declare they are sorry for the severity to the Dissenters,—that it was the revenge of the sequestred clergy that set things so high,—that they would comply with the Dissenters in all things wherein the protestant churches beyond Seas agree etc.: that Dr Burnet hath writt a Book to the same purpose in Holland; but all this came to no more than That they hope to find a temper which would satisfy the Dissenters.

The kindest word that has fallen from them in 36 years.

In the year 1659 The Sequestred Nobility and Gentry, clergy, declared as much and how far they would be from revenge. They printed their names in a whole sheet; but the world saw quickly what it came to. This sheet did them as much service as a Declaration from Breda and they were all kept alike.

When King Charles 2nd gave Lycences to Non-Conformists, Sir Thomas Morris, M^r Garoway, and other churchmen promised, protested, and swore, If the Dissenters friends would concur with them in desiring the King to revoke his licences, they would bring in an Act for Liberty of Conscience: when the former was done they laughed at them: M^r Jolliffe only opposed, and knowing their principles had no faithfullnes, said let us have an Act first, and then present both together.

¹ John Maitland, first Duke of Lauderdale (1616-1682), (*D. N. B.*).

² See p. 58, n. 3.

³ See p. 84, n. 3.

Of Seth Ward ¹ Bishop of Sarum.—His father was an Attorney at Buntingford in Hartfordshire; he was bred in Sydney Colledge. When King Charles intended to shut up the Exchequer he asked this Bishop if he had no monys there, intending to give him a friendly warning: he said he had none, (fearing the King would borrow it) But are you sure, said the King, have you not 3000^{lb}? No, said he (*verba Sacerdotis*) I've not a Groat. The King knowing it, said Let him goe like a knave and his mony with him. By this he lost his hopes of the Archbishop of Canterbury, and 3000^{lb}. Being chancelor for the Knights of Windsor, the King usually allowed to the chancelor the surplusage of what he gave for the Installments. At 7 years end, the King called him for Accompts; he told him he had about 3000^{lb}, and he would put 2000 more to it, and build houses for the poor Knights. The King said, I am a poor Knight, I'll have the mony myself, and so he lost 3000^{lb} more.

A Discourse with an Aethist.—He calls him Mr Ho— (suppose Howard), who said Dr Cradocks ² Sermon, That all things fall alike to all; had much confirmed him in his oppinions, which he lickt with Idle storyes,—as of a Boy, being sent to the church by his sister, he said he would not goe. Shee said, The Devil will have you: Come then, said the Boy, give me my Band, I may perchance steal a Dog at the church.

M. W. amongst other reasonings advised him to Marry an honest woman, and then he would live in the fear of God and love of God, but he hated to think of a childe to succeed him, and supplant him; and wished he had been more ignorant, that he might live more securely and undisturbed by fears of Death. Aethism breeds unnaturall lusts and sensuall living.

The great patience of the Lord Mouldgreave ³ upon the drowning of his 3 sons.—The old Earl of Bedford was one day discoursing with him of the great patience of Job, and that it was not possible for any one to arrive at such a pitch of patience as he had, to say the Lord giveth, and the Lord takes away, blessed be the name

¹ Seth Ward (1617–1689), Bishop of Exeter 1662, of Salisbury 1667 (*D. N. B.*).

² Probably Zachary Cradock (1633–1695), Provost of Eton, very celebrated as a preacher (*ibid.*).

³ Edm. Sheffield, first Earl of Mulgrave (1564?–1646), President of the Council of the North 1603. His sons were drowned in 1614. See G. E. C.'s *Peerage*, v. 418.

of the Lord. The Lord Mouldgrave thought it possible, and that himself should be able to say so. Not long after he had 3 sons going over Humber together cast away. They were very solicitous how to breake it to him; at last they sent a Gentlman that heard the former discourse, first to mind him of it, then to tell him the Disaster: he still persisted that he thought he could bear the worst of tydings with a pacate mind. When the thing was told him, he bore it as he said he should, with a submissive composure.

This the Earl of Bedford told Mr Howe.

The Earl of SouthHampton being in great pain by the stone, the Bishop of Winchester vissited him, and seeing him in great agony's and cold sweats, said I am sorry to see you in this pain: the Earl replied, these are the strokes of my heavenly ffather and I can not wish them more short or less sharp.

Of Sir John Barnard.—He had a feast at his house at Brampton, nigh Huntington, just 40 days before the fire at London. After dinner there was Tempest and Thunder and Lightning; after that a sound of a Trumpet as shrill as a sylver one. It sounded 3 times distinctly, and by Intervalls. Some fell down upon their knees, said the day of Judgment was come: his Lady fell in travel. The same was heard at Hinchingsbrook, Huntington, it was heard into Leicestershire: not long after 13 of his family dyed, and of his relations, most of them were then present.

Sir Jo. Barnard told this to Mr Woodcock himself.

He was once going for ffrance, met with a storm at sea and returned. At a 2nd going out, a worse storm, and a monstrous fish taken up by the Sea-men, round as a loaf, full of eyes etc. He was urged to go a 3rd time, but would not; said he would not tempt God.

Out of Mr Woodcock's Papers. Some Jocular passages.—Mr Hacket,¹ after Dr and Bishop, haveing come off well for his Comedy called Ignatius—and his Sermon before the King; haveing also kissed the King's hand etc., pretends to be ill, sends Sizar to Dr Butler with his urine: who curiously observeing it, found Brick-dust in stead of Gravel. He told his Sizar, Go tell thy

¹ John Hacket (1592-1670), Fellow of Trinity Coll., Camb., composed the Latin comedy *Loyola*, twice acted before James I. This is, no doubt, the comedy referred to. Bishop of Coventry and Lichfield 1661.

Tutor, hee'l never be well till he kiss the King's Breech. The Sizar coming thro' Cajus Colledge was met by one of the ffellows who understanding M^r Hacket was ill, and what the D^r had said, bid him adde, Allas ! that will be hard to doe, but if kissing mine in the mean-time will doe him any service, tell him he may.

Thus was the scorner scorned.

D^r Thomas fuller was reading a witty paper of verses upon a Scold to my Lord of Carlile¹: my Lord said I must have a copy of these; the D^r replied, what need that, my Lord, you have the Originall: which true, and biteing jest lost him my Lord's favour ever after.

Of D^r Bowls of Oundle.—He was sent for to a Captain of the Parliament side that had torne some common prayer books: who was then sick of a Dissentery: he caused some of the leaves to be boyled in milke, gave it to his patient, and it cured him. So he preacht to him the evil of tearing so medicinall a book. Being told afterwards that they heard he had done a miracle, cured a man with the common-prayer: Yes! I have so. But D^r! would not any other paper with such Ink upon it, have done as well? No! said he, I put in the prayer for the vissitation of the sick.

This D^r in the times of Oliver at their Healths and merry-meetings, would take a Crum of bread, and swallow it, saying, God send this Crum—well down. Yet he gott nothing when the King came in.

Of great Swearers.—King James the first was such an one. He was greatly displeased, that two and twenty shillings pieces was called Jacobus's, and put out a proclamation to the contrary, yet it never took; no more than Sommersethouse should be called Denmark house, for they are so called to this day. Thus he that made God's name so common made his so likewise.

The Earl of Exiter used 2 phrases very much: God's diggs; and Would I might never stir.

A witty fellow made this Epitaph for him. Gods-diggs; here he liggs: would he might never stir.

¹ James Hay, first Earl of Carlisle, *d.* 1636, whose wife, Lucy (1599-1660), was a prominent figure at the Court and in the political intrigues of her time (*D. N. B.*).

A lewd woman of Stamphord, had to doe with John Earl of Exceter and Baptist Lord Cambden; and haveing a Boy, shee knew not whose it was, but christned it John Baptist, to both their Disgraces; for this sin brings in disgraces, as well as Disseases. These 2 Noblemen could agree to defyle the same woman, fell out greatly about the choise of a Parliament man for Stamford, upon the death of Mr Noel, who had spent 3000^l for that place. Fye! that such places are bought and sold.

Of a Soldiers cureing a Gentlman of the stone.—The Gentlman had used the advise of physitians in vain. A Soldier said he would give him ease presently, he calls for a Glass of white wine, steps asyde and puts into it a Bandileer of Gunpounder, makes him drink it, and it eases him. The Gentlman meeting him afterwards gave him 5 pieces, and would needs know his receipt. The Soldier told him; but, says the Gentleman, will Gunpounder remove the stone? Oh Sir, said he, if you had seen the stones that I have seen Gunpounder remove, you would not wonder at it.

Of an Hydraphobia, an incurable Dissease, saith Ovid.—A physitian told Mr Resbury at Oundle of one that had that dissease, that he would discourse very rationally almost of any thing: but name water and he would spit in the face, bark at him like a dogg; he tryed him 2 or 3 times, in severall intervalls.

Yet other physitians have asserted, there is no cure for such, but by flinging them into the water.

Of Takeing Tobacco.—3 Tobacco takers meeting; one asked the other, wherefore he took Tobacco. The first said for wind, and to get a stool in the morning. The 2nd said to take crudities from his stomach. The 3rd said he took it for his corns. I think in my heart, said one of the other, that's the true use of it, for I never take it, but it works from my finger's end to my toe's end.

Of Mr Ashwell, abused by Dr Wilkins.—When the Dr was warden of Wadham Colledge he had the statue of flora in his Garden; into which he had contrived a pipe, thro' which to speak. At that time Oliver Cromwell had sent to the University, if any would go to preach the Gospel in Virginia, they should have good incouragement. One Mr Ashwell was walking towards the statue, when Dr Wilkins sat conveniently to whisper and

said, Ashwell goe preach the Gospel in Virginia. The voice amazed him, and at the next returne, it repeated the same words. At another return it said, Ashwell, the 3rd and last time, goe preach the Gospel in Virginia.

He going off amazed, the D^r wheeled about and mett him; asked what ayled him to look so affrighted? He said if ever man heard a voice from heaven I did: the D^r said you have always derided such fancies; but he persisted in it, till the D^r unriddled all to him, that he might have quiet in his mind, and suffer no harme by a delusion.

D^r Godard¹ of Gresham Colledge had an exquisite pallat for edibls and potabils; yet he said there were two vinteners that was better than hee. Who being to taste wine, they both commended it, but says the one, it has a litle taste of Brass; says the other, it tastes a litle of leather. When the vessell was emptied, there was found at the bottom a leather point, with two brass taggs upon it.

Mistakes in the pulpit.—Mr War. told me he heard a good man and a good scollar preach that temptation often makes men foolish, as David psalm 116, Valde fatuus sum, saith Junius; so it is in some editions false printed, for valde fatus sum.—I said in my haste.²

An illiterate preacher preaching on psalm 139, I am wonderfully made, read, as in his book (where the printer had left out an E) I am wonderfully mad; and raised this observation, That a good man might sometimes be so transported, that he might be wonderfully mad. This says M. W. I heard in a pulpit 45 years ago by D^r H. (I suppose he means D^r Hill).

So another read I will be thy reward, instead of Reeward, and so pursued it in his sermon, what a great reward God would be.

It's not good to build churches on pinacles or titles of words, when so small an Error may occasion dangerous ones.

Mr Herle³ and Mr Nye.⁴—Mr Herle a studious man came into the Assembly one morning without a Band. Mr Nye presently

¹ Jonathan Goddard (1617–1675), Gresham professor of physick, 1655 (*D. N. B.*).

² The Vulgate has, 'Ego dixi in excessu meo.'

³ Charles Herle (1598–1659), prolocutor of the Westminster Assembly 1646 (*D. N. B.*).

⁴ See p. 58, n. 2.

plays upon him; how now Charles, has presbitry so good a face and complexion that it needs no band. He was made prolocutor. Some time after M^r Nye was to preach, and in hast called for a Band, a clean Band; but forgot to put off his foul one; M^r Herle meets him, and saith, how now Philipp, has Independency so ill a face and complexion that it needs two bands.

M^r Nye told this to M^r Gilberts, and he to M^r Woodcock.

Of a Horse following a Minister into the pulpit.—A minister was a long time seeking a good horse that would please him, at last mett with one to his mind; but ere long he sold him againe in a flair. The Buyer askt him, what fault he found in him? I tell you, says he, I love not a horse that will follow me into the pulpitt. Things too pleasing invades our minds unseasonably. It's better to part with that, that will draw off our minds from our duty.

A notorious ffornicator.—When the Curses were read in the Office of Commination, he stood up and cryed Amend. Every one wondered, and one asked him why he spake so loud? I did not curse myself, said he, by saying Amen; but I said Amend.

A Scotch Lord being desired to sit in Council and take up the old Religion said he could not in conscience; why, said the other, you are a common whoremonger and therefore conscience cannot hinder you? He replied If I have layn with never so many whores, I'le never lye with the whore of Babylon.

Of M^r Gurney¹ of Norfolk.—To one that wisht him joy of his marriage; he thanked him, but, said he, I would ask your advise; I have got a Bastard: the man stood astonished at it: What such a man as you have a Bastard? M^r Gurney, to make him give over wondering, at last told him, he had married M^r Bastard's Doughter. When he was to preach at S. Mary's in Cambridge at the time when the Spanish match was in hand, he told them this fable. On a time the wolves discoursed with the Dogs; why are you such enemies to us brother Dogs? are not we all brethren; wee are wild wolves and you are tame dogs; why then can not

¹ Probably Edmund Gurney, Norfolk Fellow of C.C.C., Camb., 1601, rector of Edgefield, Norfolk, 1614, of Harpley, Norfolk, 1620. Died 1648. The *D. N. B.* says his wife's name was Ellen, but gives no surname.

we come to the fold for a sheep, or a lamb, but you will bark at us, and set your masters upon us: we know you love mutton as well as we; let us then divide the prey, take you one sheep and wee'l take another and so let us live in peace.

He left the Application to the hearers.

A Sword fish near the Coasts of Barbados struck a shipp and shook it so terribly that it put the Seamen to a fright, but coming to harbor and going to Tallow the ship, they found it was not a Rock as they feared, but something like an Elephants Tooth, that had pierced the ship, and was broken off, and being left in the hole it had made stopt it up. This Mr Barton told Mr W.

Of Mr Darby.¹—Mr W. says he had the best naturall parts of any pupill he ever had, yet extream idle. When he was Remor-accator [Prevaricator] he was hem'd [hum'd?] at every sentence, the Sophisters caryed him out upon their shoulders, sent him home with 6 Trumpets etc. M. W. hasted to him, told him, Now thou thinks thyself a Witt and a Brave-fellow, thou'lt be courted to their drunken sosciety and undon. No! says he, I think my self a great deal worse than in the morning, haveing only shewed that I can play the fool to please Boys, and he hoped God would keep him from such company. [His excelent poem discrib eing the drunken-club, printed many years after, shows how much he abhorred them.]

When Dr Tillotson left Kedditon² to come to London, M. W. prevailed with Sir Thomas Barnardiston³ to present Mr Darby, where he lives yet. Long since he sent him a letter of thanks, and desired seeing he had got him a liveing, he would now get him a wife, with whome he desired not durty mony, but pure vertue, yet in regard vertue was not infallibly certain, he desired 1,000 pounds caution-mony, for vertue should fail. Lately he sent to him: hee is the same man as ever he was, only he was in place and M. W. out.

¹ Charles Darby, Jesus Coll., Camb., B.A. 1655-1656, Fellow. Author of verses in University Collections 1658, 1661, 1662; of *Bacchanalia, or a description of a Drunken Club*, 1680, 1696, 1746 (anonymous), a brilliant work; and of *The Book of Psalms in English Metre*, 1704. Darby's Prevaricator's speech, delivered in 1660, is printed in the preface to the *Hutton Correspondence (Surtees Society's Publications 17)*, from a MS., Mm. V. 42 (18), in the University Library, Cambridge. The word 'hum'd' was commonly used in the sense of 'applauded.'

² 1664.

³ See D. N. B.

Of Mr Herbert Palmer.¹—He was of Queens College; the famous poet Cleaveland abused him in his poems. Palmer is a fruitful girl etc.² He once said of him; See you that Palmer—he is a Puritan and I hate all such; but I would give all the world when I dye to go where Palmer goes. Dr Brownrigg said of him, God lent him, and sent him into the world for a Token. He was a Gibbose, had a strange and sonorous voice like a Grass-hopper, from his very back. Hee has stood 3 hours in a pulpit on a fastday, yea! I've heard 6 hours without wearynes; yet not able to walke the length of a short street, without leaning on some Bulk.

Sir Elis Layton, while he was in Ireland, was of great power. A rich countryman being nominated for Sherif came to him to gett him off, telling him he could neither write nor read, and put 20 Guinnies into his hand. Sir Elis told him, tho' Thou canst neither write nor read, yet I see thou art a man of great sense. So he gott him off.

Dr Sybbold,³ an Edenburgh physitian of good parts and practice in King James's time turned papist, furnisht his closset with Crucifixes and other popish Trinkets. His wife while he was asleep, gets them all out of his study aud burns them. He was very angry when he awaked: shee only said Burn my God if you can; which words glowed in his mind, so that at 3 months end he repented and became a protestant again, and prevented many others from turning, lest they should be made to return.

Divine vengeance upon a woman Burned.—This day Nov. 13, 1682, one Elizabeth Hoke was burnt for clipping; in Bunhill fields a place never used for that purpose; but the sherif chose it

¹ Herb. Palmer (1601–1647), Fellow of Queens' Coll., Camb., 1623, President of the College 1644 (*D. N. B.*).

² John Cleveland (1613–1658) (*ibid.*). See his poem 'The Mixt Assembly' in *The Character of a London Diurnall with several select poems* (1647), p. 30:

'Then Say and Seale must his old Hamstrings supple
And he and rump'd Palmer make a couple.
Palmer's a fruitfull girle, if hee'le unfold her,
The Midwife may finde worke about her shoulder.'

³ Sir Robert Sibbald (1641–1722), president of Edinburgh Royal College of Physicians, 1684, first professor of medicine at Edinburgh University 1685, temporarily converted to Romanism and obliged to leave Edinburgh for London. His *Remains*, with autobiography, published 1837 (*D. N. B.*).

as a void and spacious place. When shee saw shee must dye, shee owned God's Justice in bringing her to dye in that place, where many years before shee had buryed a child with a spade in the night, being a bastard, born out of wedlock.

The death of Mr Temple.¹—Self-Drowning.—He was the only child of Sir William Temple. Was lately marryed to a ffrench Lady with 25000^{lb}, was Secretary to the Army, a place valued at 1500^{lb} per annum; was heir to his ffather's estate; beloved of King William as his ffather was, yet being cheated by Tirconels Secretary with whome he corresponded, and who assured him of his Master's compliance with King William, and had likewise vouched deep for Hamilton, who went from the King to Tirconel; that he would return; but he did not, for he became of Tirconels Council: these things failing, he saw Ireland was in a liklyhood to be lost, by the King's relyance on his word. He was hereby overset with the Temptation to cast himself away; he took a payr of oars and leapt into the Thames; left a paper in the Boat that he had undertaken to the King what he could not perform, therefore he thus disposed of himself.

An Opera acted at Copenhagen.—The Harlem Gazzet says this week April 1689, a play was there acted at Court; where a lamp took hold of the curtains or hangings, and 300 people were burnt suddainly. A merchant had a letter which says they were acting Thunder and Lightning and Mercury coming out of the clouds with a Thunderbolt to strike thro King William the usurper of England etc. Our Gazzet saith scarce a family in Copenhagen but is in mourning. There was but one door to go out at; it was 3 days in acting. This was the catastrophe of it.

The Earl of Rochesters² conversion, who was an Instance of a great witt, a great sinner and a great penitent.—It's remarkable that he fetched all his comfort from Isaiah 53, which chapter he got without book. One told Mr W. he said he would rather live in a hog-sty than at Court: this was not a pang, for he lay 9 weeks sick; nor malencholly for he retaind his sparkish wit in his sicknes. See the Sermon at his funerall and Dr Burnet's Memoirs of him.

¹ John Temple, drowned himself April 1689. See *D. N. B.* lvi. 50.

² John Wilmot, Earl of Rochester (1647–1680). See *ibid.* lxii. 65.

Of the Death of one Mr Collins a lawyer.—He fell sick at Tunbridge, was watched with, at midnight one knocks fiercely at the door, they went to the door, but saw nobody: a 2nd time so againe; at the 3rd knock Mr. Collins cry'd aloud, I come, I come, I come; never spoke more, but dyed in the morning. Mr Alsop knew him. His father tho a bad man disinherited him: he had forged his unckls will; given his estate to himself, by geting fals hands and seal. Who knows but his Master now knockt for him?

Of persecutors.—The Mayer of Taunton by a new charter was to goe in scarlet, he said jestingly, as threatned to Dye his Gown by persecuteing the Dissenters. On the first Lords Day he was at church, a great Rat came and sate on his shoulder, which amazed him: and after another day, came and sate on the Desk before him.

Justice Parr of Exceter came to Mr Atkins¹ house to cary him prisoner to the Gaol, they not opening the door he broke it: Mr Atkins was sick of the Gout in bed, not able to rise, but he forced him when he could neither go nor stand, caused him to be caryed in a chair to Jail. A friend laid down the fine required: so he was left to be caryed home. This Justice not long after fell ill of the Gout (as Naamans leprosy clave to Gehazi) but he got ease, would rise and put on his clothes, said he was well: but as he put on his stockins, fell down and dyed.

These 2 storys are writ from credible hands to my Lady Holworthy.

Of Mr Champernon a Justice of peace and a fierce man against Dissenters, came to London to see how his service was resented; went home with Glee and resolution of greate vigor: at a drinking bout he was so inflamed, he fell into a feaver and distraction; he cry's out he was Dam'd; they send for the parson, to whome he said he was affrighted with a skeleton, that appeared to him and said Repent of thy wickedness, to-morrow thou shalt dye such an hour; the parson told him this was Mallencholy, a delusion, a fancy: he persisted he was as certaine it was a reallity as he was alive, and no delusion, and said if he lived, he would never persecute men as he had done; at the hour appointed he dyed. He was a

¹ Robert Atkins (1626-1685), ejected from St. John's, Exeter, in 1662. Calamy mentions that he was afflicted with the gout.

vile man: he got his own sister with child. This Mr flavel affirms true on his own knowledge.

Concerning the ffrench.—By Oliver Cromwell's means, there was gathred for the Piedmonters and ffrench 38000^{lb} in England: some sent presently the rest reserved for a second need (of which there was 16000^{lb} in the Treasury when King Charles 2^d came in). Monsier — — — waited long to get some of it. I asked what was become of it, he said (le roy a donné à ses putaines). Under King Charles and King James was gathered for the ffrench Refugees thrice as much (as they say) but in the 1st collection the Bishops prevaled, that none should have any of it, but they that conformed to the English Ceremonies and went to receive the Sacrament kneeling: it would not serve the turn to go to the ffrench church: tho that would distinguish them from papists, which was made the pretence of this order. Many in their great necessity conformed, with a very unwilling will, and trouble for it afterwards. This was the greatest collection of the three.

In King James' time there was not such an order; but last week Monsiur Claud's¹ book being a narrative of the present persecution in ffrance, was burnt by the hand of the common hangsmen. Flameing Charity.

Some say both the Piedmont and ffrench protestants were much declined both in Doctrine and manners, and if any Discipline were excercised upon them, specially on husbands, they would run away to the papists, and so families are ruined.

Marshall Turennes, when he turned papist, he bad his coachman turn to some church to go to mass. The man comes out of the Box and says, my Lord, are you in earnest? Yes, says he; the man replied, I've driven you to the house of God this 30 years; let who as will drive you to the Devils. Yet for all this he left him an Annuity when he dyed, tho himself persisted in popery.

Of Mr Roger Young. He was son of Mr Thomas Young, pupil to Mr W. He was a Non-Conformist severall years, had 100 pound per annum of his own, his wife discontented urges him to conform for a small place at Ipswich; shee run out; sold his land, yet ran in Debt; her children was wilde, one dyed distracted, another drowned in the Thames, passing from one ship to another;

¹ See p. 59, n. 1.

shee dyed. He succeeded Mr Gurnall in the great liveing at Lavanham; debts came on him: he married one with 300^{lb} to pay his debts—shee antisipates his liveing, tears his hayr etc. He has a palsy. A collection is makeing for him to go to the Bath, to which I gave him a Guinny; he dyed presently.

Provision for poor Non-Conformists.—Discoursing 1681 with Mr Warren¹ of Hatfield about the state of poor Non-conformists in Essex he said they were generally well provided for, and a greater Number with two liveings cannot pay their debts, of these he named severall, that when dead the very Butchers were unpaid. If they provide for them selves and God for the other, these things may be. Good Mr Wilson that had but 3 Heffers and a little Houshold stuff was turned out; trusting God, was comfortably provided, supplied. Mr Laurence had nothing to live upon but the 5th chapter of Matthew; and it was enough. One man, no Nonconformist, an old Cavillier said, if there had not been so many Non-Conformists, the Nation would have turnd Atheists. Bishop Ken in his Articles forbids that men shall talk of Religion at meals: yet the ffounders of Colledges appoint it. And it is a practise in Colledges, or has been to read a chapter at Dinner that may afford discourse.

Of Mr Selden's Repentance.—When he lay on his deathbed hee was greatly troubled he had been an hyppocrite; reserveing one hour every day in which none might speak with him, as if he had spent it with God in Devotion, whereas he did no such thing. When Mr Hobs came to see him, he utterly refused to admitt him, saying he had too much of Mr Hobs company, and Mr Osburns also. It is reported that Mr Hobs ordered before his Death this to be written upon his grave-stone, Here lyes Matter, and another shortly after underwritt, It is no matter.

Here the stories end.

P.S.—An interesting account of John Hall is given in a paper entitled 'John Hall "Doctor" of Kipping' by the Rev. Bryan Dale in the *Bradford Antiquary* for July 1905.

¹ John Warren (1621–1696), ejected from Hatfield Broad-Oak, Essex.

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1-year loans may be recharged by bringing books
to NRLF

Renewals and recharges may be made 4 days
prior to due date

DUE AS STAMPED BELOW

JUL 29 1993

MAY 03 1993

NOV 25 2001

Returned By

AUG 05 1992
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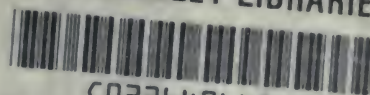
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